

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES"

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THE CHRISTIAN SECRETARY,
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CHRISTIAN SECRETARY ASSOCIATION.
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From the Genius of Temperance.

LETTER FROM PROFESSOR GREEN.

The following letter from Rev. Beriah Green, late Professor in the Western Reserve College, and now Principal of the Oneida Institute, notwithstanding its early date, was through some cause, received too late for earlier insertion.

WHITEFIELD Oct. 12, 1833.

My Dear Brother Goodell,

I hope that the recent exposition of the spirit and designs of the pro-slavery party in your city, will not be lost upon the friends of human rights. Those among them, if any such there are, who have not thoroughly examined the ground they stand upon, ought to pause. They ought to know that they cannot maintain the attitude they have taken, without exposing themselves to the most disgraceful prejudices and the most determined malignity. From the high and the low, they ought to expect not only the hiss of contempt and the finger of scorn, but also the hand of violence, and the fist of wickedness. Let them pause then, before they mingle in the conflict, which may be expected to rage extensively and fearfully. The convictions which can alone sustain them, under God, must be deeply wrought into their very souls—must fasten strongly upon the very fibres of their hearts.

It will presently be clearly seen, what many pro-slavery men have been forward indignant to deny, that the very life-blood of the nation, including the church, is poisoned with *negro-hatred*. This loathsome sentiment has been concealed for long time, under loud pretensions to the benevolent concern for the colored American; but the flimsy disguise is fast disappearing. It must, I think, be seen and felt ere long, that a worse passion never inflamed the human bosom. And those who hate the negro—who can sympathize with the wretches who crush them to the earth with the accumulated wrongs they heap upon him; who can find it in their hearts to frame and publish ingenuous apologies for man-stealing—those men can never be expected to look with complacency, or patience upon the devoted friends of human rights. The rights of the negro they can see readily and recklessly wrested away from him without a tear; why should they be very prompt and zealous in defending those of the white man, when he places himself by the side of his injured colored brother?

The press, to a fearful extent, has contributed its influence to prepare the public mind to witness the most "flagrant outrages" under apprehension or alarm. And in this bad business, religious editors have not been backward to engage. They have done what they could, to hold up to the eyes of the nation, the prompt and devoted defenders of human rights, as miserable outlaws. And if the bloodhounds, which in different parts of the land are panting for their prey, should seize these men by the throat and wrench them to death, these editors may have the gloomy satisfaction of perceiving, that they have prepared a deceived public to say, "let them die." They were "rabid agitators"—"miserable fanatics"—wretches who dared to pronounce the divine Washington a man-stealer—a hypocrite—an inmate of the prison of despair. Let the incendiaries die; whining perpetually over the imaginary wrongs of an abominable population—an anomalous class of men—poor degraded creatures, who might well be left to perish like cattle under the weight of their chains. Let the incendiaries die; torturing the feelings of our dear Southern brethren, with whom we are united by the *hallozel, sacred ties* of our glorious constitution! The effect of their execrations they may now see, in the mortifying, disgraceful indications of negro-hatred, which appear on the most recent pages of our country's history. Let them look to New Haven—to Canterbury—to New York; and they may find proof enough that their public labors have not been in vain. Wo to the philanthropist, who is found on the stream of public sentiment which they have set a-flowing! He will find that a white skin, covering a bosom animated with love to the poor negro, is a feeble protection.

I pity the abolitionist, who, at this fearful crisis, has not put himself under the Saviour's shield. This is the only protection in which he can safely confide. Men of high degree and of christian profession, must be expected, under the influence of the insane prejudice to which they have opened their bosoms, to join with the reckless rabble in putting down by craft and violence, the decided friends of human rights. Let the friends of human rights, then, be prepared for the struggle which awaits them. It cannot be avoided. Let them present themselves to the Saviour, and humbly ask Him, while He lays His hand upon their heads, to grant them the martyr's blessing. I do not think this language at all too strong. Let those who choose, sneer at me. When I see professed Christians, in exalted stations, look coldly on, while the rights of their colored brethren are rudely invaded, I perceive ground enough for apprehension. This is not, however, the language of despondency. For this painful sentiment, we have no occasion. God is on our side. Every attribute of his character, every principle of his government, is friendly to the position we have taken. If we cling to him, he will give us success, certain and glorious. On him, let our hearts be fastened, tenderly, strongly, irrevocably. In the mean time, my dear brother, may you and your worthy coadjutors go on, in the devoted course you have chosen to pursue. Your labors of love, rest assured, are exciting a benign and powerful influence.

Yours, affectionately,
B. GREEN.

From the Index.

MATTERS OF FACT.

A certain minister in Georgia, west of the Ocmulgee river, and of high repute with many people, is engaged in *distilling ardent spirits*! Four persons in one of the churches which he attends, have also been engaged in that business during the sum-

mer; and how many in other churches, this department knoweth not. A certain drunkard in that neighborhood, it seems, with others was invited up to be prayed for, which invitation he would not accept. "What do you think?" said he, "the other day, he (the minister) wanted me to let him pray for me!" "Wo unto you," professed ministers of the Gospel; "ye entered not in yourselves, and them that were entering in, ye hindered!" if ye could.

Another grog-drinking minister, was talking to a respectable citizen about his soul, when he retorted, "Rev. Sir, I don't like to be lectured by a drunken minister."

But the cause of Temperance is advancing. Conviction is being fastened upon minds, which one year ago were much opposed to it. In July, a minister who had ridiculed the very name of a Temperance Society, and who, it was believed, would be one of the last to turn, appeared in public, "that he was done with spirits. If you ask, 'why?' because," said he, "I am afraid of getting drunk! I may be so again."

A friend of Temperance attended a wedding last fall. The house was filled with young persons and others, long before the Parson arrived. Of course, the good merry-making creature was spread out.

No one touched. "Don't you feel sick, or tired, or something as an excuse for tasting?" asked our Temperance friend; all said "No." Bye and bye the Parson appeared; he was asked—he had been hard at work, and thought a little would do him good—he led the way, and was followed by a large number! It is pleasing to reflect that ministers exert an influence in community; but when that influence is perverted to the worst of purposes, it would be better for the cause of religion, if they were as destitute of it as many are of the good things of this life in abundance. We ridicule the mummuries of Popery, and the sale of indulgencies. But let us enquire whether our example will not exert as deleterious an influence on the best of causes, as those mummuries; and whether the people will have more confidence in ministers who distil and drink spirits, which destroys its thousands, than in those who could bring souls out of purgatory by their prayers? The latter brought religion into contempt, and converted the world with infidels: can we anticipate any thing better from *ministers alcoholized*?

PURE WATER MAN.

THE INTOLERANCE OF INFIDELITY.

The following extract from the report of an esteemed missionary in Ohio, presents an exhibition of the intolerance of infidelity, where it is unrestrained by the influence of the Gospel. In many of the older settlements of the west, our long neglect to plant religious institutions has left the people to grow up in forgetfulness of God, till it has become exceedingly difficult to restrain, by any means, their growing licentiousness. The following is a striking example of this state of things. We omit the names of the place and persons concerned, out of regard to the feelings of the good citizens, who by "well-doing" are endeavouring to "put to silence the ignorance of foolish men."

"We are distressed at present in view of our situation in relation to infidelity. There has long been a contest between the cause of Christ, and the powers of darkness here; and it has been a doubtful case which would triumph. Our church has held on its way, and sustained repeated attacks without loss of influence, but has rather gained from year to year. We have believed that if we could succeed in building a meeting house on the square, our cause would be permanently established. But the infidels have determined we should not have a house, and for near three years it has been under debate.

The public square belongs to the county; the courthouse is placed upon one side of it, and the remainder was leased to us by the commissioners as a location for a meeting house. A company was organized to build, and operations were begun near three years since. A leading opprayer prayed the court to enjoin it upon us to desist; his prayer was heard, for the district court is fully in fellowship with such a spirit. We desisted from the object until we could have a fair trial; and, after running the case through two or three sessions of the district court, we got it before the supreme court, and it was decided in our favor. We began again to build, but were threatened with a mob of three or four hundred. The company persevered for a little time, but found their work torn down at night in two instances, and the materials destroyed. We became well assured, that if we stationed a guard by night to defend the work, a force of sufficient strength from all parts of the county would assemble at the call of their leader, and demolish the work, and we have abandoned it, after expending several hundred dollars. I do not know that we shall ever have a meeting house, unless we retire from the village and build in some other corner. Judicious friends advise us to go on under the protection of a guard and build, but we are convinced that the mob, if completed, would be annoyed, and probably destroyed.

"What will be our situation six months hence, I cannot predict. I should not be disappointed if some of our leading members should sell their property immediately and leave the place. Neither should I be greatly disappointed if the Lord should appear for us soon, to magnify his grace in the eyes of this people. I am well persuaded that the wicked cannot always prosper, for there is "one stronger than the strong man armed." I am encouraged, therefore, to persevere in my labors with this people, "believing all things and hoping all things."—*Home Missionary*.

ROMANISM IN CANADA.

The Home Missionary for November contains a continuation of the Rev. Mr. Storrs' Report of his late tour in Canada, as Agent of the American Home Missionary Society,—from which we copy the following notices respecting the state and influence of Romanism there:—

ROMANISM VERSUS THE BIBLE.

Here, as in all Catholic communities, the Bible is an object of great dread to the priests. A Catholic woman in S. had received the donation of a Bible, and devoted herself with great earnestness to reading it. It threw stumbling blocks in her way. She requested her priest to remove them. He was surprised at her discovery of them; and suspected that she had had access to the Bible. When asked the question, she would not deny the truth, but confessed that she had received and read, and then concealed it at the bottom of her chest. The priest demanded it; took it, left the good woman in tears, and she saw it no more. And, not long since, a

number of Bibles, found in the hands of the Catholics, at B, were taken by the priest and burnt, in the presence of the owners. Impious and repulsive as such facts are, they instruct us into the secret cause of that infidelity, which, like the besom of destruction, sweeps over every community and every country, where Catholic influence is not steadily resisted by pure Gospel ministrations. And if the Gospel, in its purity be not planted firmly, and early too, in the eastern towns, infidelity will take and hold the ground forever.

SUPERSTITION.

Infidelity and superstition are closely allied. And a single fact will illustrate the power of superstition. A Canadian Catholic, not far from Memphremagog lake, lost a child. His distance from a Catholic burying ground, and the kindness of his Protestant neighbours induced him to consent to its burial in the place of Protestant sepulture. But he became uneasy and distressed, and after three weeks, disinterred the body, took the coffin on his shoulders, and thus conveyed it sixty miles; at the same time driving his only cow before him, as a sin offering, to make atonement to the priest for the offence of having first committed the body of his child to un consecrated ground.

Letter to the publisher of the Pioneer, dated, *New Design, Monroe co. Ill. Oct. 1, 1833.*

BROTHER SMITH—

Believing that all information respecting the prosperity of Zion, is interesting to you, I will give you a short account of our late Association in the Missouri district. After a journey of about eighty miles, I arrived at the appointed place. It was a thick grove in a deep valley between two hills. Seven or eight little houses or tents were erected. Baptists, Methodists, and Cumberland Presbyterians, all seemed engaged in preparing to accommodate the people. Elders Daniel Hilton, Josiah Lemen, John McMein, Harmold Dace, Nathan Arnett, and myself were present. Bro. Dace preached the introduction from Acts. I followed, and urged the necessity of faith and prayer, and proposed to all Christians present, who felt willing to pray for a revival of God's work at that meeting, to give me their hands, and all present entered into the covenant. This was on Friday, Sept. 20th. At night brother J. Lemen preached. Five or six came up to be prayed for. Saturday morning, we were joined by brethren Elijah and Fletcher Dodson. A letter of correspondence from the North District was read, and all things went on harmoniously. All seemed to possess a true missionary spirit. At 12 o'clock, the stand was occupied by F. Dodson, after which, some time was spent in singing and prayer. At night, E. Dodson preached, and Daniel Hilton gave an exhortation, when about 20 came up to be prayed for. Saturday morning, we were joined by brethren Elijah and Fletcher Dodson. A letter of correspondence from the North District was read, and all things went on harmoniously. All seemed to possess a true missionary spirit. At 12 o'clock, the stand was occupied by F. Dodson, after which, some time was spent in singing and prayer. At night, E. Dodson preached, and Daniel Hilton gave an exhortation, when about 20 came up to be prayed for. Saturday morning, we were joined by brethren Elijah and Fletcher Dodson. 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if she will rest satisfied and be active, in reference to the cause of colonization, as heretofore. Her settled and determined hostility to any kind of union between church and state, will be evinced in the case of the government of a colony being vested in an authorized, instructed, and responsible missionary of the Presbyterian church, or any other church. The evil is not yet done permanently; and we respectfully suggest to the American Colonization Society to reconsider this appointment, and sedulously avoid such in future, if they are desirous of retaining public confidence. Trouble will grow out of this appointment.

P. S.—We have learned, since writing the above, that the Maryland Colonization Society has sent a communication to the American Board of Commissioners for Foreign Missions, offering to transport their missionaries which they may appoint, and to offer every facility free of expense. It is well known that this board is essentially Presbyterian and Congregational. Why are not the other missionary societies, which are first, and active in missions to Western Africa, offered the same advantages? Has the Methodist Church been behind others in zeal and liberality to the colonization cause? Has she not been first?

BAPTIST SABBATH SCHOOL UNION IN OHIO.—A meeting was held at Granville, Ohio, on the 14th of August, at which it was resolved to form a Union as above. The unanimity of feeling manifested upon the occasion, augurs well for the energy with which the laudable effort may be expected to be prosecuted. A Circular was addressed to the public, containing the reasons for this organization. We extract from the Baptist Weekly Journal only one or two of these reasons, as being of extensive application to Baptists, and ought to be satisfactory to all candid Christians.

1. It is that we may, in teaching the Scriptures to our children and youth, inculcate the whole truth. When we enter into a general union with other denominations, it is well known that, as far as our action is modified by being united with others, we consent to give up a part of the truth. Now is this right? Take an example: John was baptizing in Enon near to Salim, because there was much water there. Neither a book nor oral teaching which would inculcate what we hold to be the true meaning of this passage, could be sanctioned by a society embracing other than Baptists. We must then either give up our peculiar views, or act by ourselves. Shall we do the former? No; we differ from all others; the difference is plain and palpable, —known to the world; we believe the difference to be important; so thought our fathers in the early days of this country's history, as their sacrifices in defence of their peculiar views most amply testify; we agree with them, and feel bound to act like them. The conclusion then is a plain and obvious one, that in sustaining an institution, the grand design of which it is to teach the Scriptures, our principles constrain us to act by ourselves, so that we may be left to inculcate the *whole* truth.

2. Our second general reason for separate action will commend itself to all. We have formed a separate union for Baptists, because we believe that thus greater power and efficiency will be given to Sunday school operations. We will refer to one instance in which such a result has followed from a similar measure. A Massachusetts Sunday School Union had existed in that State for several years, composed at first of several denominations, then of Congregationalists and Baptists. Between one and two years since, these two denominations thought it best to separate. They did so. The Baptists organized themselves under the old name; and at the end of the first year of their operations, which closed a few months ago, the Massachusetts Sunday School Union, composed of Baptists alone, was nearly double in numbers and efficiency to what it was previously, when it embraced both Baptists and Congregationalists.

3. In the third place, a separate action will tend to allay the jealousies and irritations which are constantly springing up and marring the prosperity of this as well as every other cause in which different denominations attempt to act in concert without a hearty and perfect agreement of feeling and identity of interest.

In addition to the above, the following extract from the Philadelphia World, upon the same subject, is submitted for consideration. Our only objection to any of the expressions used, lies against the remark, that Baptists are the losers. It is the truth of God that suffers loss when it is thrown into the shade by the traditions of men. Let the Bible have unobstructed action and be obeyed, come what will of it, in which case the baptism of the Bible has nothing to fear, and this is all we ask.

Inasmuch, then, as Baptist sentiments are thrown into the back ground, or neutralized, by a union with Pedobaptists in Sunday-schools, we are losers, infinite losers, by the alliance. In order to meet them on this ground, we yield up the truth—our sacrifice is, therefore, infinitely greater than theirs. Indeed, they make no sacrifice at all, except in appearance. So far from it, they gain just what they wish—our silence and neutrality. Pedobaptists wish us to be silent—never to preach a sermon, publish a tract, or Sunday-school book—never to remonstrate against their errors, but by our silence tacitly to admit that the points of difference between us are unimportant. They never expect to make Pedobaptists, and to build up their cause, by arguments from the Bible. How then? Plainly by making the impression on the young mind, that Baptist sentiments are unimportant—not binding on the conscience—but to be adhered to or not, as inclination, circumstance, or convenience may require. And how can that impression be so effectually made upon the minds of the young, as to exclude all Baptist sentiments from the books which they read and study, and that, too, by the known consent and conventional agreement of Baptists themselves? Will not the youth thus trained up, when converted, be very likely to go into Pedobaptist churches? What is there to hinder them? They have been taught, or have derived an impression and the belief, that our distinguishing sentiments are unimportant; and they consequently feel at liberty to be Pedobaptists, or Baptists, as inclination may lead them. If we look at facts, we have a demonstration of the correctness of this reasoning. The principal increase of Pedobaptists is gained in this way.

Again, we are working very disadvantageously in the present Union. If we had formed a Union some years ago, we should have had at this time Baptist Sunday-school books. Now we have none, and we never shall have them without a Union of our own. We have, therefore, not only folded our hands, but we have tied them; and we have not only tied them, but we have been telling the rising generation that the points of difference between us and Pedobaptists are unimportant—mere points of fancy, whim, education, or any thing else, which may be practised or not, as may suit our convenience.

Moreover, it has been thought by some, that we are checking the influence of Pedobaptists by this alliance with them, inasmuch as we prevent them from publishing Pedobaptist books. But is this true? Are they so tame, and pusillanimous as to

be muzzled and curbed by us. No, verily. We are furnishing them with the means, or opportunities, of circulating more Pedobaptist books than they would otherwise have. This I affirm, and any person may be convinced of the fact, by examining the books sold by the Union. Baptist, Methodist, Episcopalian, and Presbyterian Catechisms—three to one—and all inconsistent with the broad, genuine principles of the Union. To these add a Presbyterian Commentary on the New Testament—and this has been introduced into some Baptist Sunday-schools—all sold by the Union! Does this look like the muzzling the Pedobaptists?

I believe, Mr. Editor, that the time has now come for us to have a Sunday-School Union, and that the voice of "Alpha" will be heard with pleasure by a large majority of the Baptists from Maine to Georgia.

For the Christian Secretary.

I noticed some few weeks ago, an inquiry in the Secretary, which struck me at the time as important. I have also noticed several short replies to the inquiry; neither of which have afforded satisfaction. The purport of the inquiry referred to is as follows: Is a brother justifiable in refusing to receive the elements at the Lord's table, from a deacon who is in the habit of selling ardent spirits?

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On motion of Rev. Mr. Baldwin, seconded by Dr. Ridgley, a resolution passed, recommending the division of the country into convenient sections, and assigning to each an efficient agent. In the course of his remarks, Mr. Baldwin said that not long since, two lawyers went from Kentucky, and settled beyond the Illinois river. They were great advocates for temperance. The people became alarmed, and said their liberties, if not their lives were in danger. Not long after, a Bible agent called on one of these alarmists, and asked him if he had a Bible. He replied, 'No.' 'I can furnish you with one,' said the agent, 'if you wish.' The alarmist replied, 'What is it about?' Is it about the temperance society? If it is, I want nothing to do with it.' Mr. B. thought such people needed instruction. The publications of the Am. Union, were highly recommended in a resolution sustained by Mr. Kirk and Dr. Beecher. On motion of Rev. Mr. Storrs, seconded by Rev. Mr. Paxton, a resolution was passed, recommending to pastors to take the superintendence of the Schools in connection with their respective churches. Mr. S. was peculiarly happy in his evening remarks. The interesting services of the evening were concluded with a prayer and benediction by G. F. Davis of the Baptist denomination.

FRIDAY, Nov. 1. Tract Anniversary. After prayer by Dr. Cogswell, the report was read, and the meeting addressed by Messrs. Mahan, Ellis, Gallaher, Kirk and Edwards. This was the last anniversary of the week, and the speakers alluded to it with emotions of regret; and, indeed, considering the rich variety of the feast, it was with considerable regret that I contemplated the termination of it. A generous collection was taken at the close, to aid the American Tract Society.

Yours,
DETA.

ORDINATION.
Brother BELA HICKS, our missionary employed in the Stonington Union Baptist Association, and a member of the Preston City church, was introduced by said church to an ecclesiastical council, called for the purpose, on Thursday the 7th instant, as a candidate for ordination. The council organized by choosing Elder J. G. Wrightman, Moderator, and E. Denison, Clerk. After hearing the candidate's Christian experience, call to the ministry, views of doctrine, church building and order, the council were unanimously in favor of his ordination, which took place on the following day.

The following was the order of exercises: Elder Daniel Wildman, of New London, preached from 1st Tim. iv. 10.

Elder John H. Baker, of Voluntown, offered the concluding prayer, and hands were laid on by those having parts assigned them.

Elder Alfred Gates, of Preston City, gave the charge.

Elder Levi Meach, of Exeter, R. I., gave the hand of fellowship, and E. Denison, offered the concluding prayer.

Hymn and benediction by the candidate.

N. B. The above services were performed in the village of Pequotanck, where our brother Hicks has been preaching with a good degree of success.

The fields are white for the harvest; let us pray the Lord to send many more faithful laborers into his harvest.

ERASTUS DENISON,
Clerk of the Council.

Mystic Bridge, Nov. 13, 1833.

NEW HAMPTON INSTITUTION.

We are indebted to the Social Fraternity for a catalog of this interesting and flourishing Baptist Seminary, which is located in the town of New Hampton, N. H. The Rev. Eli B. Smith is Principal of the Board of Instruction, with whom are associated the following gentlemen:—William Heath, A. M., Professor of Mathematics and Natural Philosophy; Jeremiah Chaplin, Jun., A. M., Professor of Languages and Classical Literature; Moses Curtis, Tutor in English and Classical Education; Gardner T. Barker, Teacher of Penmanship.

Female Department.—Martha Hazelton, Principal of Female Seminary, and Teacher of Languages, &c.; Sarah Sleeper, Teacher in Mathematics and Natural Philosophy; Lucy Ann Griggs, Teacher in English Literature; Emily L. Nutting, Teacher in the Ornamental Branches.

The following is the recapitulation, as given in the Catalogue. Classical Students, 75; Senior English, 50; Junior English, 56; Theological, 17; Female students, 156; total, 372. Very few academical institutions in our country have, to our knowledge, risen in so few years to equal eminence; which is in this case evidently owing to its intrinsic excellence.

TO CORRESPONDENTS.—We are under the necessity of omitting, for want of room, some communications intended for this week's paper, one of which is a biographical notice of Dea. Austin Bishop. They will have a place in our next.

We have received the American Quarterly Temperance Magazine, No. 4, for Nov. It is, from its size, elegance of execution, and luminous and convincing character of its contents, well worthy its origin, the Executive Committee of the New York State Temperance Society. We recommend it to the patronage of all men, without distinction; to the tippler, the moderate drinker, the maker, the seller, the buyer of Alcohol, the drunkard; all,—all may be benefited by attentively studying its pages.

We have before us the argument of the American Temp. Soc. upon the important proposition, "Laws WHICH AUTHORIZE THE TRAFFIC IN ARDENT SPIRITS AS A DRINK, MORALLY WRONG." Our readers shall soon have the pleasure of reading a part, if not the whole of it.

The Tract, No. 128, published by the Bap. Gen. Tract Soc. entitled "Instruction to Young Inquirers," is excellent of its kind. It may be had of Mr. J. W. Dimock, keeper of the Depository in this city; who has all the Tracts of this Society.

A contractor on the Worcester Rail Road, has stumped with his cash, leaving a Rum-seller minus \$200 for New Rum. The sufferer,—poor soul,—had he a family to provide for?

The axle of a car on the Camden and Amboy Rail Road, broke while in motion, by which another car was upset, and five men killed: and two others were dangerously wounded.

The steamboat T. Yeatman, on the Ohio, burst one of her boilers, near Memphis. The man by whose carelessness the explosion was occasioned, met his death instantly. Nine persons jumped overboard, six of whom were drowned. Others were scalded.

The De Witt Clinton, on her way up the North river, in the dark, discovered a small boat ahead with two or three persons in it. She stopped her engine and hauled the boat, which drifted under the wheel of

the steamboat, was capsized, and the people could not be found. In coming down the river, in the night, an oyster boat ran foul of the De Witt Clinton and was sunk; a boy went down with her and was lost.

The cholera is making its fearful ravages in Spain. The cordons sanitaires are its continual sport;—no earthly power can set limits to the deadly malady.

VILLAINY.—On the night of the 13th instant, \$700 and a silver watch, were stolen from board on the sloop Platonic, at a wharf in this city. Fifty dollars reward are offered for the recovery of the money.

METEOROLOGICAL PHENOMENON.

On the morning of the 12th inst. from one o'clock till about sunrise, a remarkable and sublime appearance of shooting and falling stars, or something great resembling it, was observed by all who were awake and in a situation to notice the state of the atmosphere.

We have fallen upon a good account of the whole appearance, by professor Olmsted, of Yale College, published in the New Haven Daily Herald, from which the following extract is subjoined.

The Meteors. About day break this morning, our sky presented a remarkable exhibition of Fire Balls, commonly called "Shooting Stars." The attention of the writer was first called to the phenomenon about half past five o'clock, from which time, until near sunrise, the appearance of these meteors was striking and splendid, beyond any thing of the kind he has ever witnessed or heard of.

To form some idea of the phenomenon, the reader may imagine a constant succession of fire balls, resembling sky rockets, radiating in all directions from a point in the heavens near the zenith, and following the arch of the sky towards the horizon. They proceeded to various distances from the radiating point, leaving after them a vivid streak of light, and usually exploding before they disappeared. The balls were of various sizes, and degrees of splendor; some were mere points, but others were larger and brighter than Jupiter or Venus, and one, seen by a credible witness before the writer was called, was nearly as large as the moon. The flashes of light, though less intense than lightning, were so brilliant as to awaken people in their beds. One ball that shot off in the northwest direction and exploded near the star Capella, left, just beyond the place of explosion, a phosphorescent train, of peculiar beauty. This line was at first nearly straight, but it shortly began to contract in length, and dilate in breadth, and to assume the figure of a serpent folding itself up, until it appeared like a small luminous cloud of vapor. The cloud was borne eastward by the wind, opposite to the direction in which the meteor had proceeded, remaining in sight several minutes. The light was usually white, but was occasionally prismatic, with a predominance of blue.

A little before six o'clock, it appeared to the company that the point of radiation was moving eastward from the zenith; when it occurred to the writer to mark its place accurately, among the fixed stars. The point was then seen to be in the constellation Leo, within the bend of the Sickle, a little westward of Gamma Leonis, and not far from Regulus. During the hour following, the radiating point remained stationary in the same part of Leo, although the constellation in the mean time, by the diurnal revolution, moved westward to the meridian, nearly 15 degrees.

By referring to a celestial globe, it will be seen, that this point has a right ascension of 120 degrees, and a declination of about twenty degrees. Consequently, it was 20 degrees 18 minutes south of our zenith.

NEW ORLEANS.

We learn that bro. C. Paulding has built a commodious place of worship for the Baptists in the central part of the city, and there are about 40 brethren and sister residents in that city, and that a respectable congregation would easily be collected if a suitable man was to be there 8 or 9 months in the year. The Home Mission Committee have in vain sought for a man to go there and labor for the ensuing season. For this station a working man is greatly needed, and the committee know not where to look for an efficient man.

N. Y. Bap. Rep.

From the New York Daily Advertiser.

LATE AND IMPORTANT FROM EUROPE.

Death of the King of Spain—Don Miguel defeated—His army retreats—Resignation of Marquis de la Bourbou—Landing of the Young Queen in Lisbon, and disturbances in Constantinople.

The news is of the most important character—Later dates are received from Spain, Portugal, and indeed, all parts of the continent.

From Portugal, the advices are down to the 23d September—the news is of the most cheering description to the cause of Don Pedro.—Don Miguel has been defeated, his principal officers, Marshall Bourbou, at their head, had resigned.

Donna Maria arrived at Lisbon on the 22d, and she was received in the most enthusiastic manner by all classes of citizens.

The Liverpool Albion of the 7th Oct. states "There are official accounts of the death of the King of Spain, he died on the 29th ult. The Queen Dowager has assumed the Regency, but has not changed the minister.

The Methodist Conference have appointed a board to meet in London the 22d of October, to arrange a plan for the better education of the junior preachers of the communion.

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POETRY.

TO THE NAUTILUS.

BY HARTLEY COLERIDGE.

Where Ausionian summers glowing,
Warm the deep to life and joyance,
And gentle zephyrs, nimbly blowing,
Wanton with the waves that, flowing
By many a land of ancient glory,
And many an isle renown'd in story,
Leap along with gladsome buoyance,
There, Mariner,
Dost thou appear,

In fairy pinnace gaily flashing,
Through the white foam proudly dashing,
The joyous playmate of the buxom breeze,
The fearless sounding of the mighty seas.

Thou the light sail boldly spreadest,
O'er the furrow'd waters gliding,
Thou nor wreck nor foeman dreadest;
Thou nor helm nor compass needest,
While the sun is bright above thee,
While the bounding surges love thee,
In their deepening bosom hiding,
Thou canst not fear,

Small Mariner,
For though the tides with restless motion,
Bear thee to the desert ocean,
Far as the ocean stretches to the sky,
'Tis all thine own, 'tis all thy empery.

Lame is art, and her endeavour
Follows nature's course but slowly,
Guessing, toiling, seeking ever,
Still improving, perfect never;
Little Nautilus, thou shewest
Deeper wisdom than thou knowest,
Lore, which man should study slowly.
Bold faith and cheer,
Small Mariner,

Are thin within thy nearly dwelling,
Thine, a law of life, compelling
Obedience; perfect, simple, glad and free,
To the great Will that animates the sea.

MEMOIR OF ISABELLA CAMPBELL.

In the American Baptist Magazine is a review of this excellent Memoir, in which is given copious extracts from the record of Isabella in her own words. We consider the memoir as forming a pleasing exception amidst a multitude of biographical publications of late years. Too many works of this kind (if we do not misjudge,) abound with overstrained and fulsome panegyric; and labored representations by the writer, of excellent characteristics in the subject of his remarks. As though the plain record of religious experience, and unvarnished facts concerning the life of the subject, would leave the reader in doubt as to the great piety or activity of the departed. Perhaps we could not do our readers more service than by laying before them some of the writings of Mrs. Graham. If those who read have a spark of holy love within them it must fill afresh the enkindling spirit; or stand rebuked and self-condemned. We will preface our extracts with a graphic description of the features of her Memoirs as given in the Magazine. Reader, buy the book.

However the man of the world may receive this book, we are confident it will be to the Christian, food for the soul. It plants the feet on a lofty elevation, and bids us look into the holy of holies. It binds us in sweet affection to the Redeemer. It lays open the hidden springs of the religious life. It wakes up a kindred chord in the heart of every follower of the Lamb, whose vibrations sooth, and sooth, and exalt. It weans from the world. It "allures to brighter worlds and leads the way." It arouses us to the true end of existence, to the true nature of religion, to the true blessedness that attends upon intelligent, enlightened piety.

A beloved and respected minister of New England says of it,—

"The biography is uncommonly valuable in these respects. It is a biography of *religious experience*, made up of *that*, and not of accidental incidents. It therefore has not been sought after with avidity by the all-devouring appetites of the public.

"It is a biography, which exhibits religion somewhat, though not entirely, disconnected with the labor and active duties of life, and therefore is a more transparent medium of exhibiting the *principle* of religious life, than is common.

"It is a biography, which gives to Christ crucified the prominence which he has, in the experience of every active and devoted Christian, where mind is also the sweet home of a holy peace.

"It is a biography especially needed, in this country, to withdraw the mind from a metaphysical self-questioning, (concerning the nature of our religious affection, from which no conclusion is drawn, or, if drawn, it is with such doubts as beset the mind) and to awaken it to a life of faith, as its sustaining and energetic element."

The style in which the work is written is exceedingly charming, as will be seen in several of the foregoing quotations. The richness and beauty of expression is in many cases, surpassingly attractive. The book has been through six or seven editions abroad; and we wonder that it could have slumbered so long and so secretly as it has on the shelves of our booksellers in America. It is pure gold.

April, 1827.

"My dear and tenderly beloved Sister in the Lord Jesus."

"Before this shall be put into your hands, all that is mortal of her, whom you have so often, and so affectionately called your dearest Isabella, shall be mouldering beneath the clods of the valley, exposed to the devouring greed of the hungry reptile. And the spirit which now dictates, shall be shouting with inconceivable triumph the praises of our Emmanuel, before the throne of the most high God. Yes, my dear sister, while you are reading this, my unincumbered spirit shall be swimming with infinite delight in the spacious and eternal ocean of God's fathomless and unchanging love; wondering, and every moment seeing new cause for wonder. And although to the unconcerned and mere formal professor of the name of Jesus, this may, and I know will, appear strange and presumptuous language; yet believing him faithful, who has promised me eternal life in his Son, I dare use no other, I dare indulge no other prospect than that of being more than conqueror through him who hath thus loved us. For, sooner than question for a moment my being justified freely by his grace, would I question whether I had ever received a letter from my beloved sister whom I now address. Being justified, then what follows, but that I shall be sanctified and glorified. Yes, and I believe the period is not far distant, when, respecting me, all this shall be accomplished. Indeed many things combine to strengthen the thought. The spirit seems desirous of a better lodging, and the frail tottering cottage seems unable long to afford it shelter. O no, I feel that it is fast, fast decaying, and must soon tumble into dust. The enemy of souls, also, as if weary of the warfare, as if quite worn out by opposing Omnipotence, seems almost regardless of casting at me his fiery darts, and even the remaining corruption of

my nature, will, I believe, soon be annihilated, through the communication of rich, free, purifying grace. Yes, my much valued sister, worn though I be, I shall soon sing louder than Gabriel, and a song too, which he never sung. Yes, I shall soon compose part of the number who stand upon the sea of glass, having the harps of God, who sing the song of Moses and the Lamb. O yes! yes! I shall see that Lamb who was slain, even our adorable Emmanuel, even him who is now the joy and rejoicing of our hearts, even him whose glorious effulgence irradiates with unfading lustre the length and breadth of the New Jerusalem. O what unutterable delight must seize my astonished and unfeigned soul, when I behold the wondrous majesty of him, who in the garden of Gethsemane was sore amazed and very heavy. When I see him, who condescended to assume our nature, and become obedient unto death, even the shameful, hated death of the cross, crowned with glory and honor, the joy of his church on earth, and of his church in heaven, reigning king in Zion; O! my dear, dear friend, surely when I see him, I can never look from him. But why do I talk thus? Where can I cast mine eyes around the sacred place, where his glory doth not shine? Yes, I am persuaded there is not a single spirit among the thousands of redeemed, but sees him, and that plainly too. O Jesus! Jesus! Jesus! thou art all! We shall praise thee, and that eternally. O what a theme! The Creator of the ends of the earth in our nature, even God our Redeemer! Wonder, O heavens! for the Lord hath done it. Ah! my dearly beloved sister, how does my feeble imagination falter, when I would attempt to pry into the profound subject! Surely, surely, it is when we come into close contact with the great and Almighty God, that we feel our own nothingness, our want of knowing anything as we ought. But seeing, my loved friend, that I shall soon cease to talk in the language of mortals, I hasten to say a few things unto you, which I wished. O! may the Lord God give me grace to speak in much wisdom—to speak according to his holy will in all things. O! I would speak as one who has seen the perishable nature of all beneath the sun, who has found them inadequate to satisfy the vast desires of an immortal spirit. I would speak as a sinful and dependent creature, as one who has seen the complete adaptedness of Jesus to her very need, who has embraced him as all her salvation and all her desire; and lastly, as one before whom eternity appears with awful importance. And O my dear, dear friend in the Lord, I would first request of you as my dying wish, to rejoice much in Jesus, in the Lord your righteousness and strength. I know that you already rejoice. I bless and adore our God always, in your behalf, making mention of you always in my prayers. I thank him, that he hath given you to see the simplicity that is in Christ, and caused your soul to rejoice in the contemplation of his gloriously finished work; but I wish you to rejoice yet more and more. I wish great things for you, but not greater than God is willing to bestow. I wish you to be valiant in the cause of the Redeemer, that in the most trying circumstances you may be able to say, I am not ashamed of the Gospel of Christ, and to exhibit this by the whole tenor of life. O my friend, indulge, five much in prayer, it is a glorious privilege granted to sinful dust and ashes. O! that we should prize it so little!

"When I think how little the professed friends of Jesus live in prayer, I do not, cannot wonder at their inconsistencies. Can you not, do you not say that prayer is a privilege? Have you not, at the throne of your Father, enjoyed seasons of unspeakable delight, moments which you would not exchange for this world and all that it contains. In holding communion with him, through the blessed Spirit, has not your soul been feasted as with marrow and fatness, and have you not longed to make your escape and be gone? Let your life then be a life of prayer, and while others are wearying themselves with the transient things of time, you shall be walking as a stranger and pilgrim, seeing how to may please your God and Father in all things. O see that you lose no opportunity of commanding Jesus. I pains me now, that I have lost so many. Endeavour to press the precious, the important truth, that our God is love, upon all around. Pray for, and rejoice much in the prosperity of Zion. Soon, my friend, the night cometh when you can no longer work. My dear, dear friend and sister, I use great liberty of speech in addressing you; for though I have never seen your face in the flesh, I have received ample proofs that you have been taught to love me, and I ask and believe my Father will reward you for it. Yes, you have oft refreshed my body and spirit. Often have your letters refreshed this poor soul, and sent me to a throne of grace, when otherwise I would have been cold and barren. And I bless our God and Father, that our union shall not be dissolved when my spirit leaves the body. O no! It shall exist, exist, exist forever! O my sister, weak as I am, I find it pleasant to review the singular manner, in which our acquaintance commenced, and the soul-satisfying intercourse we have since enjoyed. I do not know how it is, but I never felt to any one I had never seen, the intensity of affection I do towards you. O! my ever dear friend, I could wish to see you. I could wish to clasp you in these feeble arms. I could wish to talk with you of Jesus, and by the eye of faith to take a survey together of the promised rest. But good is the will of the Lord, should it appear right unto him, that I should never behold your dear countenance in this weary land. If in heaven the spirits of the just made perfect are ever called to accompany the angels in going forth to minister to the heirs of salvation, who knows (at least mortals do not know) but my glorified spirit may, some time or other, hover above thy bed, and see you, though unseen. And, at all events, although we should never see each other's faces till the resurrection of the just, our souls, long before that momentous day shall dawn, shall mingle with you untainted company who surround the throne. I am not afraid, my well beloved sister, to leave a sufferer in this insalubrious clime, for I believe that as your sufferings abound, your consolations will much more abound; that your Father will mightily support and comfort you, and enable you to glorify him in the fires. In the hands therefore of that God, to whom I myself am going, with much confidence leave you. Now, may the God of peace, that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen.

"Tell your dear sister, that though I do not know her much, I love her much for the sake of Jesus, and believe I shall know her better in heaven. Till we meet there, my dear, dear sister, farewell.

"ISABELLA CAMPBELL." pp. 213—216.

ANECDOTE OF MARSHAL NEY.—When Napoleon marched, in the summer of 1800, to bring back victory to the eagles of France, a division of his army, as it hastened to the scene of action, halted within sight of the little town of Sarre-Louis, on the borders of German Lorraine, and the general who led it, pointing with his sword, said with emotion, "Gentlemen and fellow soldiers, this is my birthplace: I am the son of a cooper, and thirteen years ago, on the spot where I now stand, I parted in tears with my father and mother to become a soldier; I bid you welcome to my native town, This leader was the celebrated Marshal Ney.—*Afterneum.*

From the Religious Magazine.

MARTHA JANE.

When Martha Jane was twelve years old, she was as bright and playful and happy a child as could be found. Her mind was always on the alert; gathering from every quarter instruction for herself, or amusement or pleasure for others. She had a happy home, and she was the life and soul of the circle of brothers and sisters which gathered around the fireside there. Doing good in this scene was not merely her continual occupation as a duty,—but she seemed to enjoy it as a privilege and a pleasure. She contrived and executed with uncommon ingenuity, a thousand plans to promote the happiness of the younger children, and she watched with almost a mother's fidelity and care, to prevent or to relieve their sufferings and their fears. She was a treasurer for their property,—a commander for their enterprises,—a judge for their disputes; their poet, their musician, their story-teller; and when father and mother were sick or busy or away, the little group were always safe and happy under the guidance and protection of Martha Jane. She was a school-girl too, and though her uncommon maturity of mind gave her a high rank as a scholar, and clasped her with those far above her in age, she yet in her dress, and manners, and conversation, carried all the simplicity of a child. She was the blithe companion of the little girls,—their universal favorite,—the leader in their sports, and often the authority for their opinions. Sometimes she might be seen surrounded by a little circle listening to her lively talk or entertaining stories, and at others, you would observe her during a recess, mounted on a chair in a corner of the room, with her young companions crowded around her to join in some simple, cheerful tune, or to repeat the lessons she had received at the Juvenile Singing School. Many can remember now with what adroitness she would imitate at such a time, the tone and manner of a teacher, and how pleasantly her clear, musical voice led the song.

Martha Jane loved her books. No stimulus from without was applied to urge her forward in reading and study. She went quietly on in the performance of duties prescribed, and also in voluntary efforts to which she was allure by her ardent love of knowledge. She read with deep interest, and pursued her studies with industrious, persevering attention, and consequently with distinguished success. She loved to write. Many a diverting, and many a serious and useful article did she communicate among the exercises of her class, or of the school. At one time she would amuse her companions with a humorous description of a blackberry expedition, or of lad's-ear scenes in a badly managed school, and at others with dialogues drawn from life, illustrating the character and habits of a faithful school-girl, or of a dutiful child.

Martha Jane loved nature. She noticed every thing which came under her observation, and wherever she was, she found enough to occupy her powers. The most common operations of nature she often examined and admired, seeing in them illustrations of philosophical or chemical principles. Even the sight of a rough stone would sometimes excite her curiosity. She would inquire into its composition, find out its name, and then from the fragments into which she had broken it,—because to use her own expression "there might be something inside,"—she would select a specimen of convenient size, label it, and give it a place in her little museum,—a neatly arranged collection of minerals, shells, dried plants, insects, and other wonders of nature and art.

But years moved on, and at length Martha Jane ceased to be a child. She approached maturity. How bright life must have looked to her! How fair her prospects of happiness!

During the summer which has just closed, her health began gradually to decline, and there were some symptoms which indicated a disorder of the brain. She was weak and languid and dejected in spirits. One summer evening I called to see her. It was the evening previous to my setting out upon a journey, to be absent a week or two, and I wished to see her before I went away. Her eye brightened a little as I entered, but it soon sank to an expression of languor and dejection, and during the half hour that I remained, she sat in a rocking chair in the parlor, listening to the conversation I held with the other members of the family, but taking no part in it. She was silent and sad.

She told me however, in answer to my inquiries about her health, that her head was bewildered; she could not command her thoughts, and feelings do you have?"

"Oh, every kind;" said she.

"But can you not give me an example?"

"Why, sometimes my mind gets possessed with the idea of a carriage running back down hill, and I cannot stop it or get it out of my mind. I imagine a stone brought up against the wheel, and it goes right through the stone. Then I think of a post and a wall, but it presses through them. It seems as if nothing would stop it, and I cannot get the idea of it out of my head. At other times I cannot help thinking of a shovel and tongs falling down. They fall again and again, and I cannot stop them. I try to get them away; or to imagine them in some corner where they will stand; but all I can do, they will keep tumbling down."

I bade her good evening and slowly returned to my house. The first thought on the way was, "How delicate is the constitution of the mind, and how dependent upon God we are, for the command of its powers!" The second reflection was a more serious one; "Is it not possible that Martha Jane is about to be seriously or even dangerously sick?"

A week or two afterwards, on my return from my journey, I called at the house. The domestic opened the door gently, and I walked in without speaking. I was conducted up stairs, into a sick chamber. My readers have all been into a sick chamber, I suppose, and know what it is. The circumstances are in a thousand cases essentially the same. There is the silent and sorrowful father, the anxious and agitated mother, the brothers and sisters overwhelmed with grief,—and the poor patient insensible to the sense of sorrow and suffering which surrounds her, lying upon her bed as if in sleep, and assaults made upon his person by hand. He failed to Lauseus.

The sad result to the pious dissenters, is the enforcement of a law of 1824, by which, as we understand the matter, they are completely deprived of their dearest religious privileges. So the laws are made to protect the lawless, simply because they chose to disturb society by the persecution of men who, conscientiously, but without any attempt at force, opposed what they conceived sinful amusement.

We add; from the recent history of Switzerland, as well as all the adjoining countries, it is manifest that much blood must be spilled, before the religion of Christ, as Americans understand it, can be even tolerated. Hatred to the Gospel is not the less cruel, for being nominally Christian.—*Episcopal Recorder.*

VALUE OF CATS.—An ancient law of Wales esti-

mates a cat at the price of as much corn as would be sufficient to cover her, if she were suspended by the tail, with her fore feet touching the ground. The price of a kitten, before it could see, was fixed at one penny.

I walked in and stood a few minutes by Martha Jane's bedside, looking upon her pale face, in silence. There was nothing to be said. The first glance at the room, as I entered the door, told me all.

As there was nothing to be said, so there was nothing to be done. It would have been a relief if we could have found employment in doing something to save life, or at least to relieve suffering. But no. To save her now was out of the question, and as to suffering, there was none to relieve. There she lay in what was unquestionably, to her, a peaceful, quiet slumber. Her countenance indicated repose. It was pale, but there was no expression of suffering, not even of restlessness upon it. We knew that she had nothing to do, but to leave her in God's hands, and to wait quietly till she should cease to breathe.

Parental grief, which otherwise, in such a case, would have been overwhelming, was assuaged here by the influences of piety, which soothed anxiety, and quieted fears, and brought resignation. We knelt round the bed-side, and earnestly presented, once more, the supplications which had for years been offered for this child of prayer. It was the last opportunity. We implored the forgiveness of her sins through a Saviour crucified for them, and commended her spirit to that Saviour's care.

One evening soon after this, I left her chamber with the conviction, that I should not see her again alive. Her breathing was labored, and interrupted. Her countenance had assumed the expression of death. Her forehead was damp, her eyes closed, and her pulse fluttering. An hour afterwards, she moved,—raised her arms from the bed,—crossed them upon her breast,—sighed deeply,—and breathed no more.

It was Saturday night, and on the Sabbath following at sunset, the church was filled with a silent and solemn assembly, which had come together to hear her pastor's prayer over her lifeless remains, and to listen to his interpretation of the solemn lesson which this death was intended to convey. The services being over, the congregation took their seats, and waited in silence while the mourners formed at the door, in carriages, the melancholy train which was to accompany Martha Jane to her long home. When the procession moved, the choir of which she had been the ornament and the pride, sang to her a last farewell.

My story might stop here, but I must mention one thing more. On the next Tuesday, when a hundred young ladies, former and present pupils, collected in the Mount Vernon School-room, to take the singing lesson, every one thought of Martha Jane; and the plaintive airs which the teacher wrote, one after another upon the black-board, as the exercises of the day, deepened the impression. He wrote at last the following hymn, which was repeated to them line by line, and sung by all.

"Sister, thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening
When it floats among the trees.

"Peaceful be thy silent slumber,
Peaceful in the grave so low;
Thou no more wilt join our number,
Thou no more our songs shalt know.

"Dearest sister thou hast left us,
Here thy loss we deeply feel
But 'tis God that hath bereft us,
He can all our sorrow heal.

"Yet again we hope to meet thee, *
When the day of life is fled,
Then, in heaven, with joy to greet thee,
Where no farewell tear is shed.

To the young ladies of the Mount Vernon School;
From L. M.

When the study card was dropped at the close of the hymn, indicating that the exercise was ended, and which is usually the signal of universal liberty, hilarity and glee, it produced no effect on the still and sad assembly. Not one scholar spoke,—not one left her seat,—but there was a long and silent pause, during which many a tear was shed to the memory of the loved Martha Jane.

Reader; whenever God in his providence, cuts down such a flower as this in its prime, it is intended to teach all who see the stroke, a useful lesson; and when circumstances are such that the sad tale can be told to others, it is equally a warning lesson to all to whom it may come. Its useful influence upon others thus often overbalances the sorrows and sufferings of the sad circle which is bereaved. Receive this story then, reader, as the voice of God to you, warning you of the uncertainty of life, and the urgent necessity of preparing now, to die.

SWITZERLAND.—
OUTRAGES AGAINST PIUS DISSENTERS.

The following outline of some events that occurred in Switzerland, Canton de Vaud, at Vevey, we take from the last number of the *Archives du Châtiment*:

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